Fellowship in Prayer

"For a world united in prayer"

"Our Heavenly Father, deepen the conviction within us that prayer is a real and a vital force in the universe. Teach us to pray." Amen.

Volume IX October, 1958 Number 5

OUR PURPOSE

"To promote the practice of prayer among *all* religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

FELLOWSHIP IN PRAYER

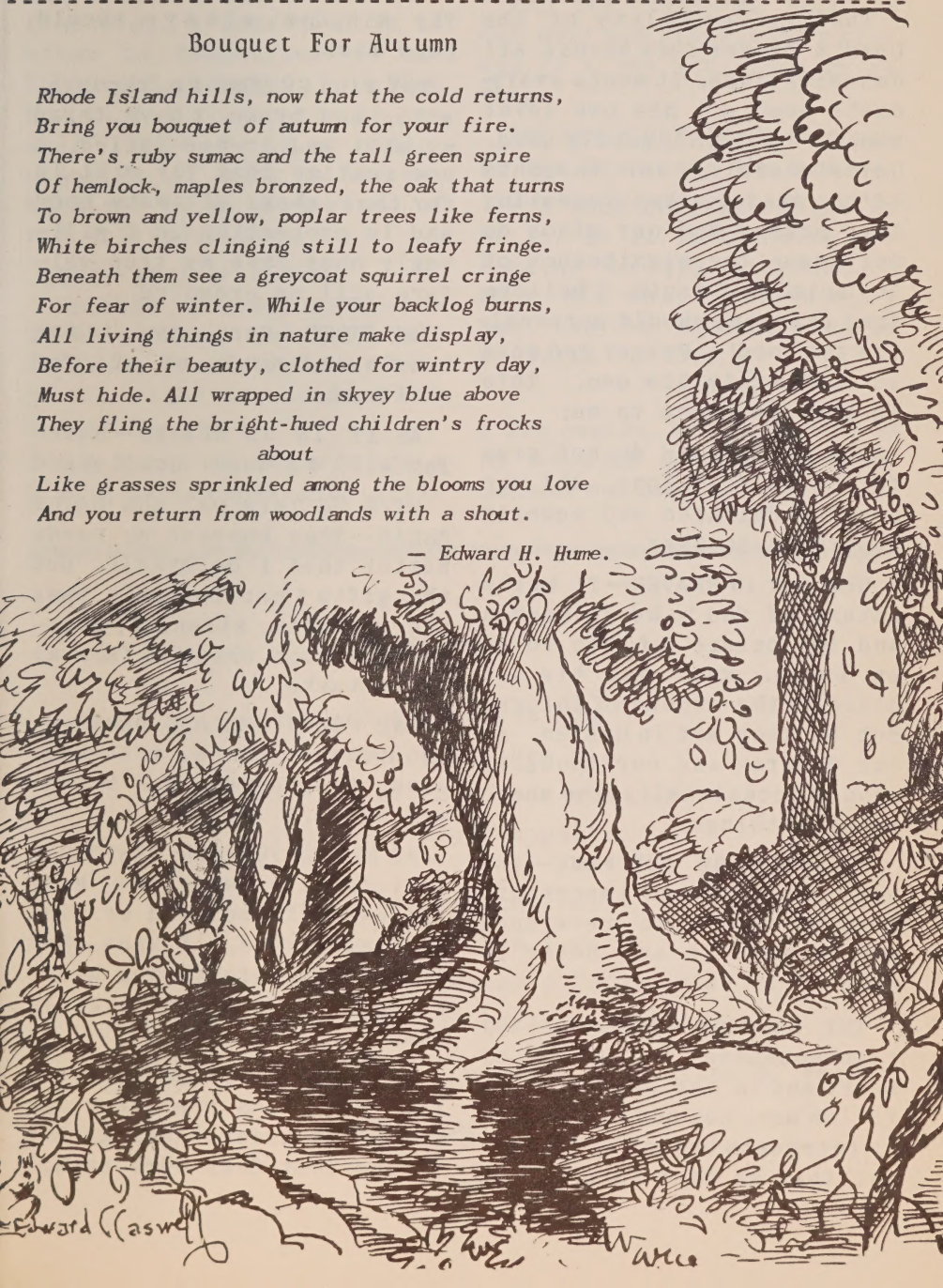
22 E. 29th Street New York 16, N.Y.

Volume IX October, 1958 Number 5

Bouquet For Autumn

Rhode Island hills, now that the cold returns,
Bring you bouquet of autumn for your fire.
There's ruby sumac and the tall green spire
Of hemlock, maples bronzed, the oak that turns
To brown and yellow, poplar trees like ferns,
White birches clinging still to leafy fringe.
Beneath them see a greycoat squirrel cringe
For fear of winter. While your backlog burns,
All living things in nature make display,
Before their beauty, clothed for wintry day,
Must hide. All wrapped in skyey blue above
They fling the bright-hued children's frocks about
Like grasses sprinkled among the blooms you love
And you return from woodlands with a shout.

— *Edward H. Hume.*



'Teach Us To Pray'

By Carl E. Holmes

The universality of the Lord's Prayer cuts across all denominations. It meets everyone's need at his own level when it is intelligently used. Unfortunately, our thoughts often wander when repeating this prayer and our minds do not grasp the significance of its spiritual truth. I believe that everyone should personalize the Lord's Prayer and make it completely his own. This is what it means to me:

OUR FATHER—We do not pray for ourselves alone. All men are Thy children and equally important to Thee.

WHO ART IN HEAVEN—It is the nature of God to be in Heaven and the nature of man to be on earth. Each has his own place in the scheme of things. But as Thou art in Heaven, so our desires and our thoughts should occasionally rise above earthly things.

HALLOWED BE THY NAME—Thy name is holy and important. Help us always to reverence and respect it and never to take it in vain.

THY KINGDOM COME—May Thy righteousness reign in my heart and in the hearts of my fellow men. Let not our worldly interests become so important that we ever forget that Thy Kingdom always should come first.

THY WILL BE DONE—In, through, with, and by me. I have tried my will and it has failed. I now realize that Thy will is for the highest ultimate good and in proportion as I willingly obey Thee my true welfare will be promoted.

ON EARTH—Here, now, in the hearts and minds of all Thy children.

AS IT IS IN HEAVEN—Where Thy will is never challenged.

GIVE US THIS DAY OUR DAILY BREAD—Thou knowest my needs better than I do myself. But the gifts I particularly want are serenity, strength, courage and good cheer to face my daily tasks.

AND FORGIVE US OUR DEBTS—My shortcomings, mistakes, sins, trespasses and transgressions.

AS WE FORGIVE OUR DEBTORS—As I forgive those who have failed me, trespassed or sinned against me. I know that if I have an unforgiving heart I cannot expect Thy forgiveness.

AND LEAD US NOT INTO TEMPTATION—Thy laws are often far beyond my understanding. But I know that they were estab-

lished for the good of all men, that we might have peace and harmony in all our relationships. I know that it is often by temptation we are tried and educated but that temptation is not sin in itself. Guide me in my understanding of what is temptation and in an observance of all spiritual laws.

BUT—If I go astray

DELIVER US FROM EVIL--Deliver me from the evil that is in my temptation, and help me to right any wrong I may have done.

FOR THINE IS THE KINGDOM—I would claim spiritual citizenship in The Kingdom in which I desire to serve.

AND THE POWER—By which I can meet any situation or crisis in a way satisfactory to Thee.

AND THE GLORY—To Thee shall be the honor and the praise.

FOR EVER AND EVER, AMEN—So be it. So it is becoming according to Thy promises. I know now that everything I want can be accomplished by my faith in Thee.

* * *

A book compiled by Wade Greene under the title, THE IMPORTANCE OF PRAYER, contains this article.

BLESSINGS

I have so many blessings
  I cannot count them all.
And if I tried to sum them up
  The total would appall.

I should be very careful
  As thru this life I go
To thank the heavenly Father
  From Whom all blessings flow.

— Clarine B. West.

BUILDING A KINGDOM OF HEAVEN ON EARTH

By *W. J. Thompson, D.D.*

There is a strange passage in the Old Testament, found in Exodus, Chapter 24, Verse 11:

"They saw God, and did eat and drink."

Moses and seventy elders climbed the rocky heights of Sinai and caught a vision of God, but the sequel to the vision is almost as strange as the vision itself— *"They saw God, and did eat and drink."* This is an unexpected conclusion to a great spiritual experience. It is so different from what we had anticipated. They saw God - and ever after spent their lives in Holy Studies - this would seem an appropriate conclusion to the spiritual vision. But this is NOT what we read. The inspired record informs us — *"They saw God, and did eat and drink."* And the more we think about this remarkable passage of scripture, the clearer becomes the fact that the spiritual and the material are closely linked together.

It is quite possible that these seventy men of Israel had heavy hearts when they were chosen to accompany Moses up Mount Sinai. Let them once see God, and then bid farewell to the common everyday experiences of ordinary men. So they climbed the mountain, and the unforgettable vision of God came to them; and here is the amazing sequel—

"They saw God, and did eat and drink."

These men learned in that wonderful hour that the vision of God is not given to separate men from the everyday things of life—it is given to consecrate the commonplace, to dignify drudgery, to spread the light of heaven over the dinner table, and so send a man back to his eating, and drinking, and working, and playing, that every part of the most ordinary life may shine with the glory that comes from above.

There is an eternal sacredness in the religion we profess, but it is NOT a religion removed from eating and drinking. When a man becomes so "good" that he regards the ordinary duties of life with contempt it is time to examine his credentials to saintliness.

"They saw God, and did eat and drink."

It is the mark of every man who truly serves God that he returns to daily life with a *new* outlook that includes everything. Life can never remain the same to the man

who has met God. The old ways and the old days are past and dead when once we have seen the Lord in His glory; and the transforming power of that Heavenly experience touches and illuminates our daily duties here on earth. Thus do we work with the Lord for the building of the Kingdom of Heaven on earth. Let us co-operate with our spiritual leaders, and above all, co-operate with God in strengthening the ties which bind heaven and earth together.

"They saw God, and did eat and drink."

This is no longer a strange combination, but a divinely-planned system for building the Kingdom of Heaven on earth.

"They saw God, and did eat and drink" (Exodus 24: 11)

These words reveal how close the link
Between the human and Divine,
Transforming your life and mine!

"They saw God, and did eat and drink."

A lesson here for all who think
Showing how practical is faith,
Shedding new light upon our path!

"They saw God, and did eat and drink."

From daily duties do not shrink
And find inspiration given
To blend this earth with heaven!

MY CONSTANT PRAYER IS: LET THERE BE PEACE ON EARTH AND LET IT BEGIN WITH ME

DO YOU ever wonder what your contribution is toward world peace?

A peaceful person, a loving, kind, warmhearted person can exert a great influence for peace among others. While your scope of influence in world affairs may appear small to you, your contribution is not small in God's sight. He needs you, just as He needs all peace-loving people.

Right where you are, you can be a power for peace in the world by living in peace with those around you, and by keeping the peace when there seems to be turmoil.

In day-to-day events never lose sight of the goal of peace. Pray definitely for permanent and righteous peace in the world. Let the prayer of your heart go out continuously as you say: "Let there be peace on earth. And let it begin with me." In this way you do your part toward establishing peace among men and nations. *(Sent by Rev. Frederick J. Compson)*

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A MEDITATION ON HAPPINESS

By Roy Wallace Thomas

There are many in our day who sneer at the possibility of happiness. Having failed to find happiness themselves, they refuse to admit that others can be happy. Full of bitterness, they put bitterness, lack of purpose, want of depth into their novels and so-called art. In spite of the carping of all the cynics, we were made for happiness.

The original Greek word, translated "blessed" in our versions of Jesus' beatitudes, literally meant the highest stage of happiness such as the Greeks thought their gods enjoyed. John Wesley had solid ground for his famous translation, "*Happy* are they that mourn," "*Happy* are the poor in spirit," and so on. At least one modern translation follows Wesley in this use of the word "happy."

Body and soul we were made for happiness, and happiness, therefore, is a basic condition for health of body, mind and spirit. It is contact with God that gives highest happiness. And the fellowship of adoration - adoring God together - is experience of heaven here and now under the limitations of time, space and sense.

Sometimes one hears a man say, "I can worship God when alone amid the beauties of nature. I do not need the church or temple." Let no man ensnare himself in this way. True, there is a place in life for solitary prayer and meditation, as Jesus well knew. But he knew a deeper truth. We were made not for solitude but to live and work and worship together. It is in this togetherness that situations arise which quicken highest adoration.

There are powers of soul that solitude cannot evoke. And the solitary life is not a healthy life. He who would be healthy-minded in his religion as Jesus was must follow him in sharing the healing ministries of adoration. The full power of personality is drawn out and quickened only by communion and interaction with the devout group. It was during the period spent together at worship in the Upper Room that the disciples of Jesus came to full flower in personality and were touched with the splendor of Pentecost.

Together they perfected themselves in the technique that finds God as a living presence. In adoration they

rose above petition and became powerful by union with God. Through adoration they were transfigured. Intoxicated by God's available greatness, it is no wonder that the people in the streets thought them drunk. Adoration made them revolutionary for God and sent them forth with a marvelously new story of God for all people.

They went forth to learn of God in social action, and to practice daily the highest sacrament, namely, ministry to all of human need—to give a cup of cold water to each of God's hungry ones and create ways for them to earn their own bread. They went forth to learn ever anew the meaning and glory of Jesus' assertion, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." *(Matt. 25: 40,45).* Thus the man whose eyes are wide open can adore God and find true joy in daily service to others.

So great are the needs of mankind the world around that vastly more is required than the dedication of individual effort, important as this is. The kingdom of universal justice and happiness can come only through the combined efforts of men and nations, employing the techniques of Christian statesmanship and diplomacy with eternal diligence. Happiness for all is the creation of the combined efforts of all men. This goal is possible with the help of God.

oooOooo

PRAYER

"God, give me back the simple faith that I so long have clung to,
My simple faith in peace and hope, in loveliness and light—
Because without this faith of mine, the rhythms I have sung to
Become as empty as the sky upon a starless night."

"God, let me feel that right is right, that reason dwells with reason,
And let me feel that something grows whenever there is rain—
And let me sense the splendid truth that season follows season,
And let me dare to dream that there is tenderness in pain."

— *Author Unknown*

THE POWER OF PRAYER

By Ernest R. Palen, D.D.

We have yet to discover the full power of prayer. We have spent billions to discover the power of the atom. We have spent millions to guard the secrets of our findings. We are afraid of the power that we have discovered. There is a greater power than the power of the atom. We do not need to spend millions either to discover it or to release it. There is nothing about it which we should fear. We do not need to spend one penny to hide the secret of our findings. It is a power greater than the power of the atom. That power is the power of prayer. We have yet to discover the unlimited and the immeasurable power of prayer.

The power of prayer steps in when science has gone to the end of its dead end street. When science reaches a dead end street, it is prayer that continues to pave the way to the end toward which science was bending every effort. I shall never forget how plainly that was borne in on the lives of my own family. There were just three of us then, my wife and I and our little two year old daughter. For weeks the child had been seriously ill. The doctors had tried their best to diagnose the trouble. X-rays and tests of every kind had been made, Then came the day for the operation. We sat downstairs in the corridor near the room where she would be brought. At first waiting was easy. We were so sure everything would be all right. A half hour went by, another half hour and still another half hour. Those of you who have waited for loved ones to come down from the operating room know what we were going through. Three hours we waited and then our medical doctor came down. In a little glass jar he had a part of the frontal bone of our baby's forehead. He said, "We were quite surprised. We have done all we can. It is up to you now and your prayers." We were stunned. But we knew that we had been praying and we knew that our congregation and our friends had been praying. A grown daughter, whom the doctors claim is one in a million to recover, is to us ample testimony of the power of prayer, the prayer that walks along with science and carries on beyond the limits to which science can go.

Prayer *is* the greatest power in the world. It is a pow-

er that anyone can discover. You do not need to be highly learned, you do not need to be a great theologian, a minister, a priest or a rabbi. All you need is to believe in God — to believe in His intimate concern for you; to believe that He hears you and stands ready and willing to answer your prayer. He may say no, but if you pray and believe you will be led to know that God always answers prayer in a way that is eternally best.

But you must pray. Your prayer may be vocal, your prayer may be said on bended knee - it may be sung - it may be just thoughts turned toward God. Pray, you must.

Prayer is the pulling up of the shades in your life that the light of the power of God may shine through. Prayer is letting the power of God in you overcome the power of evil and fear and disease about you and within you. Prayer is the greatest power in the world. It belongs to you. Ethel Romig Fuller puts it in these words:

" If radio's slim fingers
Can pluck a melody
From night, and toss it o'er
A continent or sea;

And, if notes atremble
Of my frail violin
Are blown across a mountain
Or a city's din;

If songs, like crimson roses
Are culled from the thin blue air,
Then, why should mortals wonder
That God can hear a prayer?"

PRAYER

" The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who believe in prayer; nor yet those who explain prayer but I mean those people who take TIME and PRAY."

— S. D. Gordon.

(Sent by Mildred Seydell).

"TODAY'S RELIGIONS CAN MEET THE WORLD'S NEEDS TODAY"—

This was the challenging theme of the Sixteenth Congress of the International Association for Liberal Christianity and Religious Freedom (IARF) held on the University of Chicago campus from August 9-13, which the Executive Secretary of Fellowship in Prayer was privileged to attend as the guest of one of our generous supporters in the Chicago area.

The American Unitarian Association and the Universalist Church of America were the hosts of the triennial Conference. Since the founding of the organization in 1900, this is the second time such a conference has been held in the United States.

The IARF now has twenty units around the world - the majority of them being Unitarian - with a total membership estimated at 10,000,000, who were represented in Chicago by some 800 delegates from more than twenty countries. Non-Christians are included in IARF membership. Anyone interested is allowed to attend these Congresses, where topical problems of importance to liberal Christians are discussed. Smaller conferences of delegates from the various member-groups are held between the Congresses, mostly in connection with the annual meetings of the Association's Executive Committee.

The quarterly review of IARF, the NEWS DIGEST, gives information on the member-groups and on trends in Liberal Christianity in various countries. It is distributed to the member-groups and to individual members whose number is steadily increasing. The NEWS DIGEST is a serviceable link among the members of IARF and between them and all others of kindred spirit.

There was a long and impressive list of sponsors - names of international renown, Nobel Prize winners, outstanding statesmen, recognized scholars from leading universities, prophetic divines of great communions - including Emily Greene Balch, Chester Bowles, Ralph J. Bunche, Norman Cousins, Richard J. Daley, Dr. Harry Emerson Fosdick, Dr. William Ernest Hocking, Dr. John Haynes Holmes, Lester B. Pearson, Dr. Albert Schweitzer, Adlai E. Stevenson, Dr. Howard Thurman, Sinclair Weeks, Owen Young.

Five of the great religions of the world were represented: Christianity, Islam, Hinduism, Buddhism and Judaism. The 18 nations represented were Belgium, Brazil, Burma, Canada,

Ceylon, Denmark, England, France, Germany, Holland, India, Ireland, Japan, Norway, Pakistan, Sweden, Switzerland, and the United States.

Delegates were assigned to sessions of six simultaneous Panel-Discussion groups held daily to discuss the Congress theme from these approaches: philosophy and theology; social, racial and religious tensions; modern science; worship, education and the arts; ethics and international relations; and human values and economic forces.

Each evening there was a public meeting on the Five Religions, at which the speakers were as follows:

CHRISTIANITY - *Dr. Wilhelm Pauck, Professor, Church History, Union Theological Seminary, New York City.*

ISLAM - *Sir Muhammad Zafrulla Khan, Judge, International Court of Justice, The Hague (formerly Foreign Minister of Pakistan).*

HINDUISM - *Dr. Kalidas Nag, University of Calcutta, member of Brahmo Samaj.*

BUDDHISM - *Justice U Chan Htoon, of the Supreme Court of Burma.*

JUDAISM - *Rabbi Solomon S. Freehof, Rodef Shalom Temple, Pittsburgh, Pennsylvania (former president of the Central Conference of American Rabbis).*

An unexpected and most welcome guest from one of the countries under Communist rule was Bishop Miroslav Novak. Said Bishop Novak, "I am not a Communist myself. I am a religious man and believe that religion is the affair of my soul."

* * *

While brief quotations from these significant messages are given on the following pages, longer excerpts will appear in forthcoming issues of FELLOWSHIP IN PRAYER.

* * *

"We shall seek and discover together the unity in which we are gathered and the truth to which we are dedicated. We shall rejoice in the way of freedom, and shall strengthen our fellowship, and shall lay plans for making our movement ever more dynamic and our company ever more inclusive. We shall gain insight and foresight to apply the vision and the principles of our religion to the universal needs of today and tomorrow. We shall pray for the fruition of this Congress and for the increased usefulness of the organization that it represents in the years to come."

Dr. Dana McLean Greeley, Chairman of Congress.

"We have come to a time in which world hope has begun to fade away....

"There is, indeed, something useful in such despair. This loss of easy confidence may offer an ethical opportunity. But if anything good can be made of this dark mood, it will be Christianity, especially in its new Protestant theology, which will be of especial help. But to the extent that some rebuilding of hope *is* necessary, there Judaism can serve, for it is in Judaism that earthly hope has built its firmest fortress."

Rabbi Solomon B. Freehof, Pittsburgh, Pennsylvania.

"...The burning question before us is: How can we prevent it that religion enters an alliance with 'barbarism' and science with unbelief? If this tendency cannot be arrested, Christianity will become a minority movement to an even greater extent than it is now.

"In this connection, there arises a second major question: How can the opportunity given to us by religious freedom be used to the fullest extent in order to effect a real encounter of the churches as well as of the religions with each other?"

Dr. Wilhelm Pauck, Union Theological Seminary, New York City.

"We hope and pray that this spiritual United Nations will ever prosper with the free association of liberal groups from Asia and Africa, claiming more than half of humanity.... We Indians, in this age of Asian Renaissance, sincerely believe that amidst wide diversity of opinions and practices, there is a fundamental unity affirmed by the core of a common faith of mankind."

Dr. Kalidas Nag, University of Calcutta.

"....The sponsors of this Congress are to be warmly congratulated on their enterprise and their breadth of vision in bringing together for mutual understanding and appreciation the representatives of the world's leading faiths. The exchange of ideas, beliefs and aspirations, undertaken without any proselytising design but purely for the advancement of knowledge and spiritual welfare, cannot fail to be of benefit to all who take part in it, whether as spokesmen or observers. I am convinced, also, that in the final summation it will be seen that those things wherein we are all agreed far outweigh, both in number and importance, the differences of theology and doctrine that too often obscure the real significance of human faith."

Justice U Chan Htoon, Supreme Court of Burma.

"A faith, if it is to fulfill man's needs of today, must, therefore, transcend tribal, national, racial and cultural limits, and must speak to man at a universal level."

Sir Muhammad Zafrulla Khan, International Court of Justice, The Hague.

"TODAY'S RELIGIONS CAN MEET THE WORLD'S NEEDS TODAY"—

"In adopting this theme the Congress makes a bold claim. It is by no means a claim of present accomplishment. Rather, it is a claim upon the future. It is the expression of a faith. It is the expression of a confidence in the resources that are available to men of contrite heart, to men who in the spirit of Jesus, and of the great prophets of all religions, are willing to take risks for the sake of their faith.

"We would be people of contrite heart, for we recognize that, in the face of the needs of men, religion today - including our own - has served to divide men as much as to unite them in human community. Similar divisions also appear between men who hold to a religious faith and men who believe that they must reject any religious faith. This divisiveness is due to our arrogance, including the arrogance of apathy.

"It is easier to split the atom than to change or break old habits of thought and action, or to escape the bonds of our inherited culture or of our neighbors' opinions. New ways of understanding and cooperation cannot be found unless a new attitude of openness is adopted—an attitude ready to receive new insights and experiences, and to respond to them. We cannot find new ways unless we are willing to surrender our arrogance for the sake of newness of life. Only this attitude of openness can render us self-critical and disclose new possibilities of meeting responsibility...," *(From Preamble to "findings.")*

* * *

Results of the crowded days of enlightening discussion more than fulfilled the announced purpose of the Congress to demonstrate that "amid wide diversities of opinion and practice, there is a core of common belief that is not the 'least common factor' but rather the 'greatest common denominator,' to discover which is to give fresh energy to every form of religious conviction and purpose, and to make possible a united effort to create a better and happier and more truly spiritual life for all men everywhere."

Two more countries, Czechoslovakia and Wales, brought the total number of nations represented to twenty.

New organizations admitted to membership were: The Free Religious Society, Offenbach, Germany; Rhineland Free Relig-

ious Society, Maintz, Germany; Evangelical Lutheran Church, Surinam (Dutch Guiana); "Old Catholic" Congregation, Kracow, Poland, and Green Street Monthly Meeting of the Religious Society of Friends in Philadelphia. The latter group became the first Quaker organization to join the IARF. The liberal Quakers stated that they believe in joining with different religious bodies "in a common voice and action whenever possible."

The ability of widely-divergent groups to come to agreement on methods of dealing with common problems became increasingly evident in the Congress "findings" which ranged from theology to problems arising from nuclear weapons. There was a call for "a united front of world religions." There was an appeal for the immediate world-wide cessation of nuclear weapon testing. The IARF believed that a stronger United Nations was "the best present hope for national security and peaceful change," recommended that there be a United Nations "standing police force," and proposed that international economic aid "be planned, pooled and administered, as largely as possible, through the UN."

Dr. Ernest W. Kuebler, Administrator and Director of the Division of Education of the Council of Liberal Churches (Universalist-Unitarian), was elected to succeed Rt. Hon. J. Chuter Ede as president of the IARF.

Following the final public meeting, there was an impressive Candlelight Service in the First Unitarian Church. In turn, a Christian, a Jew, a Hindu, a Buddhist, and a Moslem stepped to the pulpit of the First Unitarian Church and read aloud from his own sacred book passages dwelling on a universal symbol, light. Then each touched a match to a single candle. When this was completed, hundreds of delegates gathered in the church, had candles of their own lit from the glowing taper, and marched out into the dark. It was a memorable ceremony to close a conference which presented a major challenge, not only within Christianity, but for all mankind concerned with the building of the Kingdom of Heaven on earth.

The next Congress is scheduled to be held in Switzerland in 1961.

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The feeling of one to whom was given the unexpected experience of attending this splendid Congress for the first time is mixed. Some of the five days were not. The heat possibly seemed hotter

because of the burning issues in deliberation. It is perhaps the normal frailty of the human mind that in long discourse one is lost in the pros and cons, but ultimately arrives at cool and collected conclusions on the questions so ably discussed. And with the closing of the Congress came this thought in heartfelt prayer:

Thank God for having brought me here to meet so many fine people, and to hear such inspiring messages. Thank God for giving this Congress to the world.

MARKED FOR HIS OWN

How lovely are the faces of
The men who talk with God—
Lit with an inner sureness of
The path their feet have trod.

How gentle is the manner of
A man who walks with Him!
No strength can overcome him,
and
No cloud his courage dim.

Keen are the hands and feet—
ah yes—
Of those who wait His will,
And clear as crystal mirrors are
The hearts His love can fill.

Some lives are drear from doubt
and fear,
While others merely plod;
But lovely faces mark the men
Who walk and talk with God.

— *Pauline Prosser-Thompson.*
(From The Church Herald).

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"THE GOOD SAMARITAN"

By Harry Halsey Starrett

As we journey along life's highway, in our prilgrimage upon this earth, we are daily confronted with opportunities for helping our fellow-creatures whom we meet along the way. The wise man is "The Good Samaritan" who avails himself of every opportunity to extend a helping hand to a brother in need; the foolish man passes by on the other side. An opportunity lost can never be regained. The way we respond to the challenge of opportunity for helping others is the measure of our spiritual growth and the determiner of our place on the ladder of life. A helping hand is motivated by a selfless heart; a selfless heart is the dwelling place of Divine Love; Divine Love is the mother of all good. If we will keep our hearts filled to overflowing with Divine Love, through unceasing prayer, our lives will be ruled by Divine Love. We will become a powerful, uplifting force in this world of darkness and despair. And as we ourselves are lifted up on the ladder of life by Christ, who stands on the top and who promised us, "And I, if I be lifted up from the earth, will draw all men unto me," may we lift others up with us, not to aggrandize and immortalize ourselves in the hearts of people but to glorify God. To glorify God is the fulfillment of the Law and the fulfillment of the Law is Life Everlasting. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

* * *

Let us keep busy in good works, ever mindful that each good deed is a priceless gem set by the Master in our diadem, with which He will crown us at our journey's end, as He pronounces upon us His loving benediction: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"Blessed are the pure in heart, for they shall see God."

THE PRIMACY OF WORSHIP

Dr. Von Ogden Vogt, Minister Emeritus of the First Unitarian Society of Chicago, Illinois, is widely known as one of the grand old men of religious scholarship, and one of the most provocative thinkers in the field of culture and religion. He has long advocated giving the primary place in religion to worship, which unites, rather than to dogmas, which divide. In his latest book, THE PRIMACY OF WORSHIP, he declares that "A church which has not yet harmonized the whole spiritual life of man in his localities is not fitted for the prime world task of today, some deeper harmony of the mind of man in his diffusions over the habitable globe." Dr. Vogt states further, "All types of Christian churches, creedal, sacramental, ethical, or evangelical, need to transcend their fixity and partiality and give the first place to that worship which is whole and abiding. Such a movement would heal the divisions of Christendom, and the ominous cleft between the religious and secular worlds...One thing is the same for all, the meeting of men with the World as a Whole, the communion of man with his God."

This book follows the author's three books, "Art and Religion," which presented the idea of worship as a structure of religious experience; "Modern Worship," in which he defined worship as the celebration of life; and "Cult and Culture," in which he showed that religion is the complete life and comprehending category, and its expression in worship or the cult, the primary power in the formation and preservation of social cultures. In his fourth volume, the same thesis of the basic significance of worship is derived from the mergence of the Platonic ideas, truth, goodness, and beauty - the most religious values in our classic heritage.

Thought-provoking chapters, which should be of special interest to our readers, are "The New Religious Atom," "The Norm of American Religion," and "The True Christianity." From the latter chapter, we are privileged to quote the following comments on Christ's practice of prayer:

"Finally, prominent in the life of Christ was his practice of prayer. It is abundantly evident that he frequently withdrew from the pressures of exhausting work for quiet contemplation and prayer.

And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. (Luke 6:12)

And in the morning, rising up a great while before day, he went into a solitary place and there prayed. (Mark 1:35)

And when he had sent the multitudes away, he went up into a mountain apart to pray: and when evening was come, he was there alone. (Matt. 14:23)

"This was the heart and soul of Jesus' religion. It was in the lonely isolation of prayer that he gave thanks for the great mercies of his heavenly Father, that he gathered strength for the unstinted outpouring of his days, that he faced the perils he saw approaching and formed the final and fateful decisions of his life...,

"Central in the religion of Jesus himself was not his list of beliefs nor his moral teachings but his communion with God. It was in the hours of prayer that all his thoughts and deeds, his principles and hopes, were brought into accord and unity within themselves and with the light of God. It was here that he came to be that pure singleness of mind and will to serve the Most High in loving all men that is his deathless spirit in the world.

"We too may have our system and practice of worship as the primary heart and center of our religion. That practice may for us also accomplish the mergence of our best ideas and morals and arts into a total fabric of experience and action which is our religion and the completeness of our life.

"If religion is to be based upon ancient dogmas concerning the nature and work of Christ, it can scarcely be called the true Christianity. But our religion may, if we choose, be patterned upon the religion of Jesus because his religion was not a close system of ideas or ethics but forever open and free. It was and is a religion wherein the absolute and untrammeled spirit of truth and spirit of goodness and spirit of beauty, brought together in the human mind and heart, lead men to the knowledge and the service and the enjoyment of God."

From THE PRIMACY OF WORSHIP by Von Ogden Vogt. Reprinted by permission of Beacon Press.

THE BIBLE THE WORLD'S BEST SELLER

In observance of Bible Week (October 20-26), these pages are reprinted from THE MAN AND THE BOOK NOBODY KNOWS

The Bible is a book, or more properly a collection of books, which is beyond comparison the world's best seller. New novels grip the public fancy for a few weeks or months and then disappear, but the Bible stands continuously at the top of the list. Go "somewhere east of Suez," where there "aren't no Ten Commandments," and what do you find? A fine big bookstore in Rangoon—a city you have to visit "on the road to Mandalay"—centrally located and up-to-date, with a modern printing office in the rear. Modern presses are turning out textbooks and literature of every sort. And Bibles, rooms full of Bibles, literally rooms full of them. Go into the finest hotel in any American city and on the stand at the head of your bed—the last thing to meet your glance at night and the first thing in the morning—is a copy of the Bible. Nearly every home has at least one copy. Millions of copies are given as birthday, graduation and Christmas gifts. It is a book that everybody buys and concerning which almost everybody is ready to engage in debate at the drop of a hat. Yet how many read it? How many know what it really contains?

It is *worth* knowing. Not all of it, of course. There are long chapters of genealogy which are no more edifying than pages of the telephone directory. There are First and Second Chronicles, which recite the tedious mistakes and sins of kings who were no better than the kings of England were and not half so important in their influence on our lives. But when you have passed over such passages and everything else that for popular reading is tiresome or useless, what have you left? These four great treasures:

1. A bird's-eye view of the development of civilization, a sort of review of the history of a people, a history that—in many of its aspects—is our great inheritance. The story begins with the origin of the earth. For the first eleven chapters the Bible deals with the human race as a unit. Coming down to the time when races were grouped and nations arose, it traces the development of the Hebrews — their beginnings as nomadic shepherds, their conquest and settlement of a home

and their emergence into national life; their rise to splendor under kings David and Solomon; their overthrow and captivity, and the re-establishment of their national cult or worship, though with very limited authority in the matter of government, a century later. The recital brings us finally into definite touch with the civilizations of Greece and Rome. (Greece was the dominant power throughout the whole period of the New Testament.) Considered simply as a historic outline, this is a venture to command respect; certainly no one can claim to know history who has not read and understood the Biblical version.

2. Some of the greatest literature of all ages. Here, for instance, are some of the greatest of all poems, one of the greatest dramas, one of the finest love stories and a collection of proverbs which have entered into the common-sense philosophy of nearly every modern nation.

3. The best of all textbooks in human nature. A distinguished critic and educator, justly famous for his wise simplicity, said: "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the work of any.... novelist or playwright."

4. Finally, we have the story of Jesus, who lived the most triumphant life ever lived on this planet, a life that changed the course of human thought and that still is able, after almost two thousand years, to transform individuals, communities and nations.

From THE MAN AND THE BOOK NOBODY KNOWS by Bruce Barton, copyright 1926, 1953, 1956, used by special permission of the publishers, The Bobbs-Merrill Company, Inc.

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TAKE TIME

Take time to hesitate,
Take time to concentrate,
Take time to meditate,
Take time to affiliate,
With the Lord.

Take time to play,
Take time to pray,
Take time today,
Take time to say,
Thank you Lord.

-- Helen S. Eiler.

DAY OF PRAYER — October 1

Wednesday, October 1, was declared a special day of prayer by President Eisenhower. The President called upon Americans of all faiths to pray for a just and durable peace "under the guiding hand of Almighty God."

The President also asked that all visitors in this country, "each according to his own faith," join Americans in prayer.

The Proclamation follows:

"I set aside Wednesday, the first day of October, 1958, as a National Day of Prayer; and I call upon my fellow Americans and all who may be visitors in our country, each according to his own faith, to join in prayers for our nation and for all mankind, and especially:

"First, that we may be humbly mindful that this nation, under God, arrived at its present position by the toil and sacrifice of many citizens who subordinated personal interest to the common welfare and passed on to us a heritage with which we are singularly blessed;

"Second, that we may have divine guidance in our efforts to lead our children in the paths of truth and to provide a healthy environment in which they may grow in body, mind, and spirit;

"Third, that we may ever exercise a compassionate concern for human suffering, whether at home or in distant lands, and that we may strive to alleviate hunger, eradicate disease, and advance the well-being of our neighbors;

"Fourth, that we may be saved from blinding pride and from any act hurtful to the concord of free nations joined in building a just and durable peace under the guiding hand of Almighty God;

"And, finally, that we may have courage to move forward in the unconquerable spirit of a free people, strong in faith, having a will to endure the burdens which have been given us to carry in our day, and to work towards goals of human betterment which may be attained only beyond our span of years."

NOTICES and COMMENTS

CHRISTMAS CHEER. From Mr. Harry H. Starrett of Lima, Ohio, we have received word that Mr. Karl Frey, also of Lima, suggests sending copies of FELLOWSHIP IN PRAYER at Christmas in place of cards. This struck us as an excellent idea and it was no surprise when, soon afterwards, orders for 500 copies were received from Lima. We hope this is only the beginning of many more such orders and, with that hope in mind, we are bending every effort to have the Christmas issue especially attractive, and available by the end of November. For your convenience an order blank is enclosed with this issue.

MOTEL OMENS. Mr. Starrett reports another promising suggestion by Mr. Frey. "Karl Frey," he writes, "has...talked with the operator of a motel in Lima about putting a copy of FELLOWSHIP IN PRAYER in each room, telling the guests they may take the copy with them if they so desire. The operator was in favor of it, so Karl has asked me to have you send them 35 copies of some back number...Then, while attending a convention in Chicago recently, Karl spoke to a motel operator about putting the magazine in his rooms and he was in favor of it. He would like to have you send them 15 copies to start with. This is an adventure which might work out very greatly to the good of all concerned. If results are gratifying, Karl has in mind extending his plan... We can later include all hotels."

Thank you indeed, Mr. Frey—and Mr. Starrett for reporting so concisely this splendid development. We hope there will be others who will follow this idea.

APPRECIATION. We are grateful to our Contributing Editors, who as usual have responded promptly and aptly, and to the following for their contributions:

Dr. Ernest R. Palen, for his splendid article on the Power of Prayer; Rev. Compson for his inspiring message; Pauline Prosser-Thompson for her poem, "Marked For His Own"; Helen S. Eiler for her attractive lines, "Take Time"; Prof. A. E. Johnson for "The Light"; Mrs. Hume for the fine "Bouquet for Autumn"; by Edward H. Hume *(1876-1957)* which appears on the first page; Clarine B. West for her poem, "Blessings"; and finally to our Contributing Artist, Edward C. Caswell for his beautiful illustration featured on the first page.

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oooOooo

THE LIGHT

This is your light and my light,
His light and her light,
Their light and our light,
The sunlight and starlight,
The gleam in human eyes
And those of animals and birds.

It is the light of Truth
Breaking into dark minds,
As dawn invades the night.
It is the star of Love
Leading the wanderer home;
The lantern that illuminates
The valley of the shadow of Death.

It is the radiance streaming
From the face of God
Enfolding all men everywhere
In its immortal benediction;
It lays down a golden path
Whereon all peoples may march
Together - singing, secure and unafraid.

— *A. E. Johnson.*

卐

(Written for a perpetual light
in the YMCA Chapel, Utica, N.Y.)

Fellowship in Prayer
22 East 29th Street
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